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AN INTERPRETATION OF JAIN ETHICS

A LECTURE BY

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AN INTERPRETATION OF JAIN ETHICS

Ladies and Gentlemen,

While judging of Modern Western Civilization, the Indian is generally full of admiration for our wonderful technical advancements and perfect scientific methods, still, his praises often terminate in a bitter complaint as to our apparent materialistic conception of life. He should not forget, however, that this apparent materialistic conception of life is not a consequence of racial character, but one of cultural development.

It is true that our intellect is, at present, absorbed in technical and scientific problems ; but, only a few centuries ago, it was so in the problem of how best to win the grace of God.

It is true that, when we sing or play music, we generally do so for our own pleasure ; but, only a few centuries ago, *we used* to display our musical talents mostly in the praise of God.

It is true that, when we paint, we paint human passions and postures, visions and natural scenes ; but, only some centuries ago, our art of painting was nothing but a fervent glorification of "God Father," and Christ, and Madonna.

It is true that, when we travel, we do so (leaving business travels apart) for our pleasure, or for our health's

sake, or we undertake dangerous expeditions for the sake of study; but, a certain time ago, we used to make the long and troublesome pilgrimage to Jerusalem, in order to worship at the Holy Sepulchre of Christ, and to protect it from the Saracens.

And it is true that our studying and teaching has all worldly ends, and that our Professors and scholars want nothing but find out, and spread, the truth about things; but, only some centuries ago, there existed no other science but Theology, the knowledge of God, and all the other disciplines were its subordinate branches, cultivated by learned and orthodox clergymen.

Ladies and Gentlemen, *Modern India* represents exactly the state of Medieval Europe, with its ***religio-centrical conception*** of the problems of life, from singing and dancing up to travelling, teaching and studying. Religion is the starting-point and aim of all and everything.

So it is with reference to the study of the Sacred Writings of Indian Religions. They are not, for the Indian student, first of all a subject of research, as they are to the Western scholar, but their study is indeed one of practical import. They live, and are being put fully into action, with all their minute and severe prescriptions.

I have been able to watch this phenomenon more particularly with reference to my special subject of study, viz. Jainism, whose ethics still forms the strictly authoritative canon of daily life of the present followers of the Jain Religion—exceptions being, of course, admitted. This system of ***Jain Ethics*** forms the subject of to-day's lecture. It being a complicate and rather bulky matter, many details

will have to be left away. Still, its main points will be paid due attention to, both from the theoretical and practical side.

I. THE THEORETICAL SIDE.

Striving after Knowledge, Perception, Happiness, and Power, is a characteristic feature of human nature. But, according to Jainism, it is not an *original* characteristic of the soul, because the human soul, and *every soul whatsoever, is, by its very disposition, omniscient, gifted with perfect perception, happiness, and unlimited power.* These four qualities, however, cannot manifest themselves, because they are covered by matter, interlaced and amalgamated with the soul since eternal times; just as the light of a lamp cannot spread, if the lamp is covered by opaque objects.

The matter interlaced with the soul is called *Karma.* It is bad Karma, or *Papa*, if it has been heaped up by evil acting, and, as such, produces pain. It is good Karma, or *Punya*, if produced by good acting, and produces happiness: but only imperfect, vanishing happiness. The Karmas destine the whole chain of existences of an individual. They are divided into two main classes, viz. *Ghati-Karmas*, or Destructive Karmas, and *Aghati-Karmas*, or Non-destructive Karmas. The Ghati-Karmas are four in number (viz. Jnanavaraniya-, Darsanavaraniya-, Mohaniya-, and Antaraya-Karmas), and prevent each one of the Four Original Qualities of the soul from displaying itself. The Aghati-Karmas, which are likewise four (viz Vedaniya-, Ayushya-, Nama-, and Gotra-Karmas), predestine the soul's sufferings and pleasures, the duration of its existences, the quality and shape of the body in which it incarnates,

(whether as a god, or as a man, or as an animal, whether beautiful, or ugly, short or tall etc.), and its rank and position.

With all the sub-classes, there are 158 (or 148 resp.) kinds of Karmas, on which the fate of the individual depends, like that of a slave on his master's caprices, only with the particularity, that the master of the soul is a self-elected one, drawn near by the actions, committed in its various existences. At the due points of time, the respective Karmas exercise their power, and in the measure in which they do so, they are being automatically reduced : a process which is called *Akama Nirjara*, i.e. *Spontaneous Consumption*. On the other hand, by reacting upon the various Karma-imposed experiences which it has to undergo, the individual binds new Karmas, which, in their turn, manifest themselves, indirectly call forth the binding of new Karmas, etc. in an eternal circle.

Still, man is not quite so helpless in the face of Karma, as it might appear. For, though even the passions arising within him, are predestined by Karma, still he can make himself the master of Karma, by his own free will and initiative. He can hinder new Karmas from entering his soul by a process called *Samvara*, i.e. *Repression*, and he can also reduce the predestined duration as well as intensity of latent Ghati-Karmas bound before, he can suppress, and keep suppressed, the most obnoxious of them, and he can also definitely annihilate all of them, by efforts of highest energy and self-concentration, and, thereby, bring about a complete consumption of the neutral Aghati-Karmas too : a process called *Sakama Nirjara*, i.e *Intended Consumption*.

Both the processes, however, Samvara, as well as Sakama Nirjara, cannot be accomplished by every living being whatsoever. They presuppose a high degree of religious insight, and number of exquisite qualities of body and mind. The very last step to Perfection, moreover, can be done only by a soul outfitted with a human body bearing special marks of outer perfection and strength. Thus, not even the Lord of the highest class of Gods, who enjoys a long existence of infinite bliss, and who commands hosts of celestial beings, can reach the last aim, in spite of all his divine power, unless he be reborn as a human being possessing all the bodily and mental requirements. Now, Jainism teaches that it is given into everybody's hand to acquire those qualities, by performing certain good actions and, thus, securing the *good Karma or Punya* necessary. Thus the heaping up of Punya is another, though auxiliary, expedient for the attainment of Perfection, as long as the respective soul has not acquired the bodily and mental qualities necessary.

After all, the problem of Jain Ethics can be defined like this: How can a living being, in order to secure its final Salvation, cause Punya to be bound, on a lower step, and accomplish Samvara and Nirjara on a higher stage of development?

II. THE PRACTICAL SIDE.

The ethical rules laid down for him who strives after the highest aim in all earnest, are, of course, very stringent. They demand a complete concentration on the struggle against Karma, and a complete renunciation of worldly life and its pleasures and concerns, in short, they are rules for ascetics. They were, once, put in action and promulgated

by Vardhamana Mahavira, the last of the Jinas of the present age, i. e. the last of those passionless, omniscient, holy promulgators of Jainism, who, having annihilated all their Ghati-Karmas, and, thereby, reached inner perfection, still lived on for as long a period as their Aghati-Karmas allowed, and, on the threshold of Moksha, preached the great truth.

Ascetics who observed those rules in their strictest form, and without ever having recourse to exceptions, were called "*Jinakalpi*" *Sadhus*, a standard which the few Sadhus of the Digambar Sect still claim to represent.

The ideal of the Jinakalpi Sadhu, however, so much exceeds the limits of worldly usage, and is so difficult to realize, that only very few individuals can hope to reach it. Thus, the so-called "*Sthavirakalpi*" *Standard*, i. e. the way of keeping the ascetical prescriptions in a milder form and of having recourse, if necessary, to certain allowed exceptions, has now become generally adopted by the numerous Sadhus of the Svetambar Sect.

But even this standard is far above the faculties of average man, who is unable to give up the world with its little, but certain joys, for the great transcendental Beatitude, but who, still, cannot bear the idea of being completely shut out from striving after the latter. Thus, Mahavira himself had proclaimed a third standard, viz. that of the *Sravaka*, or *layman*, which is a compromise between striving after the last aim, and indulgence in the pursuit of worldly ends, and which, of course, owing to the particular weakness of compromise-liking human nature, has become a factor of highest practical importance for individual

as well as for social life in our days. For there exist only about 5000 male and female Jain ascetics, as against about twelve Lakhs of Jain laymen and laywomen.

These three standards, that of the Jinakalpi Sadhu, that of the Sthavirakalpi Sadhu, and that of the Sravaka, will always have to be distinguished with reference to all the single prescriptions, no matter whether it be explicitly stated or not. Since the two latter standards are mere variations of the former, it will have to form the starting-point of the following description, except that of Punya.

1. Punya

The chapter concerning the acquisition of Punya, is rather summarily dealt with in the Jain Scriptures, because collecting Punya is a preliminary and auxiliary step only, and concerns laymen rather than ascetics. For the actions by which Punya can be acquired, are chiefly such of charity, and, therefore, presuppose the possession of property and a certain amount of worldly activity. Both the sects, the Svetambars as well as the Digambars, know of *nine such actions*, which, however, differ somewhat in detail, with both of them.

According to the Svetambars, Punya is acquired by five acts of charity, viz., the *giving of eatables*, of *drink*, of *shelter*, of *bedding*, and of *clothes* to a "*patra*," i.e., a worthy receiver, under which the ascetic, the lay-brother or lay-sister, and, besides, any creature whose condition is able of awakening compassion in our heart, is understood. Moreover, the *purity of thought*, *word*, and *action* of the devotee, particularly with reference to his acts of charity, and due *respects* paid to the Omniscient Ones, to the Gurus, and others, are believed to create Punya.

According to the Digambars, all the nine causes of Punya, the *Nava-Punya-krama*, refer to the worship of the Sadhu only. When the ascetic is seen approaching, he should first be welcomed and invited to enter the house, and then offered an elevated seat. The third action is to wash his feet, the fourth to worship him by flowers, light, incense, etc., the fifth, to bow down before him, the sixth, seventh, and eighth to think with reverence, speak respectfully and observe respectful manners, and the ninth to offer him pure food. Also the giving of food, medicine, expedients of studying religion, and protection to worthy laymen and laywomen, and to people in need of mercy, are counted as actions causing Punya.

2. Samvara.

Samvara, or the act of preventing fresh Karma from streaming into the soul, can be accomplished by various ways of ethical conduct, which, in Jain Tradition, are arranged in a system of six classes. All of them are permeated by two commanding principles, viz., Non-injury and Self-control.

In Jain Ethics, the *principle of Non-injury* has been developed to an incomparable height. The Jain Dogma teaches that the Universe is filled with souls in various stages of development, or better, degrees of infection through Karma, from irrational Nigodas up to omniscient Siddhas, who, free from the dirt of Karma, live, bodiless, at the top of the Universe, far away from all worldly concerns. Between these two extremes, there are those numberless classes of creatures : ***beings with one sense***, and without the gift of spontaneous locomotion, which comprise the ***earth bodies***, such as earth, stone, metals and all kinds of minerals

in their natural state ; then *water bodies* such as water, ice, mist ; *fire bodies*, such as flames, sparks ; *wind bodies* such as air, storm, etc. ; and *plant bodies*, such as leaves, stems, flowers, roots, seeds, etc. Then, there are the beings with *two, three, four and five senses*, comprising the whole animal kingdom, the classes of gods, the inhabitants of the hells, and men.

In all these various beings, there is *one and the same kind of immortal soul*, gifted with the Four Great Qualities, and able to display them, under certain conditions. Therefore, it is sin to injure any of its manifestations, in whatever state and condition it might be. It is sin, it creates bad Karma and suffering, and it detracts the soul from the path leading to Perfection. The higher the stage of development of the injured being is, (i.e. the closer it has approached the state of Perfection,) the heavier the sin of the injury committed is considered to be. The sin of hurting a plant is smaller than that of hurting a lizard, the sin of hurting a bullock is smaller than that of hurting a man, and the sin of hurting a criminal is relatively smaller than that of hurting a Sadhu. From this standpoint, it can be understood why Jainism forbids flesh-eating, and, on the other hand, objects little to the eating of vegetables.

The other great principle permeating the prescriptions of Samvara, is *Self-control*. It is clear that only the calm, sober mind that does not allow himself to be subdued by the four Passions (the "Kashayas"), viz. Anger, Pride, Illusion, and Covetousness, but masters them, that only such a mind can hope to master Karma too. Therefore, it is understood that the indulgence in intoxicating articles, which confounds the intellect, and

awakens low passions, as well as over-indulgence in sleep, or in any other thing whatsoever, whether it be joy or grief or attachment, is contrary to Jain Ethics. There should be soberness, measure, wakefulness in everything and in every action, even in austerities, which have to be performed exactly in the way and to the extension fixed before. Nothing is more contemptible to the striver after true perfection than drowsiness on one, and ecstasy on the other side.

Now it is time to consider the different prescriptions for Samvara themselves. They are as follows :

A. The Five Samitis.

The five Samitis are prescriptions for the regulation of the movements of the body in accordance with the two principles, more particularly the principle of Non-injury. They are :

(1) *The Irya Samiti*, i. e. Regulation of Walking. It commands the individual, which, of course, must needs, with every movement, destroy some lower life, to walk in a way as to cause the least possible injury. Thus, a Jain monk will walk only on barren earth, avoiding the touch of plants and of water, and after having carefully examined the way before him. He will avoid going out at night or, if forced to go, he will slightly move a kind of soft broom before him, in order to sweep away whatever higher form of life there might happen to be ; he will never use any kind of vehicle, and will never walk over a carpet.

(2) By the *Bhasha Samiti*, i. e. Regulation of Speaking, the speaker shall avoid not only hurting anybody's

feelings by offending words, but he shall also take care not to injure the air-bodies physically. Thus, the Svetambar Sadhus keep the "Mukha-vastrika," a piece of cloth, before their mouth, in order to limit the reach of their breath, while speaking. Besides, the Mukhavastrika also prevents the book or manuscript perused from getting defiled by breath and particles of saliva.

(3) By the *Eshana Samiti*, the Regulation of begging, particularly one's food, the ascetic has to make sure that the food he is offered, is in conformity with the prescriptions of the Jinas, i. e. that it does not contain any living substance, such as unboiled water, uncooked or underdone vegetables, uncut and unprepared fruit, seeds capable of germination etc., that it is free from forbidden substances such as alcohol, honey, butter, meat, decomposed food, and that it has not been prepared expressly for him, etc., etc.

(4) The *Adana-Nikshepa-Samiti* regulates the actions of taking or using, and of putting away, anything whatsoever. Before filling a vessel with a liquid, one should ascertain that it is free from small insects; or, before sitting down, the seat should be wiped clean. Thus, an ascetic will never sit down on upholstered furniture, will never use cushions, and never lie down on a mattress, for fear lest he might hurt some hidden life.

(5) The *Utsarga-*, or *Parishthapanika Samiti* regulates the action of disposing of things, such as old clothes, broken vessels, excrements, saliva etc., under the same motivation as before. Since every action of disposing of things is necessarily connected with some injury, it should be avoided as far as possible. This is why e. g.

Jain ascetics never accept more food than they can expect to eat at a time.

All the five Samitis, though they can be strictly observed only by ascetics, are of some influence also in the daily life of Sravakas. A devoted Sravaka will, e. g., avoid treading on green grass, he will always ascertain the ritual purity of whatever eatables are put before him, he will never leave a vessel filled with a liquid substance uncovered; nor will he ever use an open light, for fear lest insects might rush into it and be killed, nor will he ever be seen spitting about him without regard to place and circumstances.

B. The Three Guptis.

The three Guptis are Regulations with reference to controlling one's inner nature, i. e. they are dictated by the principle of self-control.

(1) The first of them is the *Mano-Gupti*, by which the mind is to be controlled, either in the shape of "Akusala Nivritti," i.e. exclusion of both grievous and cruel thoughts, or in the shape of "Kusala-Pravritti," i.e., giving room only to pure thoughts, or in that of "Yoga-Nirodha," i.e. complete suppression of all mental activity whatsoever, a stage which only the omniscient ascetic can fully reach.

(2) The second Gupti is the *Vag-Gupti*, i.e. Regulation of Speech. It consists either in "Maunavalambha," i.e. taking and keeping the vow of silence for a certain time, or in "Vag-Niyama," i.e. speaking only as much as is absolutely necessary.

(3) The third Gupti is the *Kaya-Gupti*, i.e. Regulation of one's bodily activity. It consists either in

"Cheshta-Nivritti," i.e., stopping all physical activity for a certain time, as far as it is in one's power, or in "Yathasutracheshta-Pravritti", i.e. executing only such bodily movements as are in exact conformity with the prescriptions of the Jinas.

It is a matter of course that these regulations can be practised, to a certain extent, by the layman too, i.e. as far as the limits of worldly propriety admit.

Both, the five Samitis and the three Guptis, are often grouped together under the name of "*Ashta-Pravachana-Mata*" i.e. "the Eight Mothers of Ethics", on account of their fundamental character.

C. The Twenty-two Hardships.

The next expedient for the effecting of Samvara consists in willingly undergoing and enduring hardships, more especially such as the condition of a Sadhu generally involves. Twenty-two of them are enumerated (the "Twenty-two Parishaha"): viz. *hunger*; *thirst*; *cold*; *heat*; *insect-bites*; *nakedness* (which is understood by the Digambars in its literal sense, whereas the Svetambars allow the meaning of "the wearing of scanty clothes"); experiences fit to arouse the feeling of *despondency*, which, however, must not be allowed to gain ground; disturbances of one's asceticism through the *opposite sex*; constant *roaming about* without any fixed dwelling-place; *unsuitable places* for one's study and meditation; *uncomfortable bedding*; *being scolded, abused etc.*; *being beaten and ill-treated*; the arising of *shame while begging* one's food and whatever one requires, especially with people of high rank and breeding, many of whom used to be initiated as Jain monks in former times; *begging in vain*; *sickness*; being *hurt by the*

blades of thorny grass or hay which forms one's bedding ; *dirt* ; the necessity to remain, inwardly and outwardly, indifferent towards *good as well as bad reception* ; the necessity of remaining *humble in spite of one's high learning* ; that of never loosing courage if one happens to become aware of one's *ignorance in metaphysical things* ; and that of *remaining firm in one's belief* in the words of the Jina, in spite of all difficulties and temptations.

It is, of course, only to a small extent, and more by the way of cultivating the respective spirit, viz : that of endurance, that the layman may be willing and able to put these rules into action, whereas most of them act at least some part in the daily life of the ascetic.

D. The Ten Virtues.

The next class of prescriptions comprises the "*Dasavidha Yati-dharma*," i.e. the ten-fold duty of the striver after Moksha, which consists in the cultivation of the following ten virtues :

1. *Forgiveness*, 2. *Humility*, 3. *Candour*, 4. *Non-covetousness*, 5. *Austerity*, 6. *Restraint*, with reference to the Great Vows (which will be treated later), to the activity of the five senses, to the four great passions (which have been dealt with before), and with reference to the activities of thinking, speaking, and acting, 7. *Truthfulness*, 8. *Interior and Exterior Cleanliness*, 9. Total *Lack of Property*, and 10. *Abstinence from all Sexual activity*, in whatever form.

To some extent, all these virtues can be cultivated by the Sravaka too, in whom at least several of them appear distinctly, such as e.g, the spirit of forgiveness and

humility, which sometimes manifests itself in touching forms, or the virtue of Cleanliness, whose exterior variety can be seen in fullest display in the Jain house and the Jain Temple, which latter has become proverbial for its neatness, and the slightest uncleanliness of which would be counted as a downright defilement.

E. The Twelve Reflections.

The next group of ethical rules form the Twelve *Bhavanas*, i.e., Reflections, which one should constantly turn over in one's mind. They are as follows:

1. Beauty, Fortune, Love, and all that exists is *transitory*. Therefore, nothing is worth striving after but the permanent happiness of Moksha.

2. In the face of pain and death, man is completely *helpless*. Therefore, one should endeavour to make them cease, by annihilating one's Karma.

3. Existence, with all its stages, is *like a drama*, in which man acts only a temporary part, as a father, or as a lover, or as a son etc. Therefore, one should not keep one's mind attached to any person or to any thing.

4. In the act of consuming its Karma, by undergoing the various sufferings predestined to it, the *soul is alone*. Nobody can assist it therein. Therefore, one should make powerful efforts to get rid of Karma by one's own initiative.

5. Body and Soul are *heterogeneous* things, therefore one should not mistake the body and its demands for part of the self, nor allow it to rule over us.

6. The body contains many *disgusting* elements, thus one should endeavour to become a pure, bodiless Siddha.

7. Constantly, *Karma streams into the soul* and is bound by it, therefore one should try to stop it.

8. The way of stopping new Karmas entering the soul is *Samvara*.

9. The way of consuming Karma bound before is *Nirjara*.

10. The *Universe* has the shape of a standing man, with the hells in its lower, the world of men in its middle, and the heavens in its upper parts. It is composed of the six eternal substances Soul, Space, Time, Matter, Medium of Rest, and Medium of Movement. The three conditions of *coming into existence*, *lasting*, and *perishing*, eternally alternate with one another. Thus, the world is transitory with reference to these three conditions, but eternal with reference to the six substances. Therefore, one should judge of all things from the stand-point of *substance* as well as from that of *condition*, if one wants to define them thoroughly and impartially, or, in other words, one should always apply the standard of *relativity*, which acts a prominent part in Jain Logic, known under the name of "Syadvada."

11. *Instruction* with reference to metaphysical truth, and faith in the latter are difficult to obtain. Therefore, having attained them, one should direct one's ethical conduct accordingly.

12. Taking into account the combination of particular Karmas necessary, it is very difficult to come into contact with a Jina, or with another competent *teacher* of metaphysical truth. Therefore, one should avail one's self

of his spiritual guidance, if one has been lucky enough to meet one.

All these reflections are, of course, practicable by laymen too. They permeate, moreover, the whole of Jain Literature, in its various parts, from the beautiful and sublime stanzas of certain Agamas, or Sacred Writings, full of the spirit of sweet renunciation, down to the hymns and religious ballads (the "Sajjhais"), with their soft and touching world-weariness.

F. The Five Charitras.

The last group of regulations prescribed for the attainment of Samvara, comprises the five Charitras, or steps of discipline for ascetics, and the discipline for laymen, as a kind of addendum, though, from the practical standpoint, one of highest import.

The first of the Charitras of ascetics is the *Samayika Charitra*. It is being realized by the adoption of Sarva-Virati, i. e. the complete giving up of all evil, with reference to doing it, causing it to be done, and approving of its having been done, by thought, word, and action. In contradistinction to the Sarva-Virati of ascetics, the laymen discipline is based on Desa-Virati, i. e. partial giving up of evil, as will be seen later.

On the stage of Samayika Charitra, the aforesaid Sarva-Virati is adopted only temporarily, and under the reservation that certain trespasses of its rules will not be counted as breaches, i. e. they will be liable to a milder form of atonement than positive breaches would be. The adoption of Sarva-Virati in this mild form is the very entrance-gate to monkhood, since it makes an ascetic,

though not a full one, out of the novice. The latter promises solemnly, and under certain rites, to keep the Five Great Vows of Sarva-Virati, or the Mahavratas. This solemn act of adopting the Five Great Vows in their milder form, is called *Laghu Diksha*, i. e. Small Initiation.

If the novice proves true, within a certain period, he is promoted to the next step, the *Chhedopasthapana-Charitra*, by being made adopt the Sarva-Virati rules for life-time, and without any reservation. The rites under which this is done, are called "*Vadi Diksha*", i. e. Great Initiation, by which the novice becomes a full ascetic, and from the date of which his seniority is counted.

Monks who have been punished for violations of the Great Vows, have to undergo Vadi Diksha once more, their seniority being completely, or partially, cut. In the former case, they have to begin the stage of Chhedopasthapana-Charitra once more, which has got its name from this cutting (*chheda*) of the seniority, and the act of ordaining the monk anew (*upasthapana*).

According to Jain Tradition, there are certain cases, when the novice at once took, and takes, Sarva-Virati in its strict form, i. e. when only the Great Initiation is performed, and the standards of Samayika and of Chhedopasthapana Charitras, as described, fall together. But these cases do not come into consideration for practical purposes, being limited to certain far-off countries, of which only the Scriptures know, and to former ages, when, in this country too, only the Great Initiation used to be performed.

The *five Great Vows* which form the basis of the two forms of Charitra in question, are the following ones:

By the *First Mahavrata*, the Sadhu vows to avoid injuring life in even its slightest form. This explains why a Jain Sadhu does not touch green plants, nor unboiled water, nor fire and light, and why he even avoids using artificial light; viz: because all these forms of life, even in the most subtle manifestations, would suffer in some way by the touch of the human body. The Five Samitis are splendidly fit to help the monk in keeping this Vrata.

By the *Second Mahavrata*, he promises to avoid telling even the slightest " Untruth ", but, under the silent reservation that, by speaking truth, the higher interests of Non-injury must not be endangered. This conception is, by-the-bye, very characteristic of the difference between Western and Indian Ethics: Western Ethics, which demands absolute truthfulness, without regard to its consequences, and Indian Ethics (for this conception is not restricted to Jainism), which places the principle of Non-injury above all. It is well-known of what a high importance this factor is, in the intercourse of Indians and Europeans with each other and in the judgement of each others' peculiarities.

By the *Third Great Vrata*, the Sadhu promises to avoid appropriating, or using, anything that he has not explicitly been given, or its use allowed, by the lawful proprietor. This goes so far that a Jain Sadhu, even if starving, would never pick up even a wild fruit from the ground (which would, it is true, imply the further sin of hurting plant life), nor would he use even a blade of dry grass lying about, nor a stone.

By the *Fourth Mahavrata*, the ascetic promises to avoid even the slightest form of sexual activity. Even the touch, not only of a human person, but even of an animal, of the

opposite sex would be counted as a kind of trespass. The present Jain Sadhus take this vow, therefore, so strictly as to anxiously avoid even the indirect contact with a woman, such as by a carpet, or by a piece of furniture, or by a book etc., always keeping in mind that certain substances, such as wood, paper, metals, cloth etc. are considered as better conductors than others, such as stone, or earth. Amongst all the ascetic rules, the Fourth Vow is said to be the one which allows no exceptions at all.

By the *Fifth Vow*, the ascetic promises to give up even the slightest form of attachment to whatever it may be, whether lifeless things or persons. Practically, this vow demands not only the giving up of all property, but also that of all family ties, i.e. the adopting of the life of a mendicant. It is well-known in which strict way the present Jain Sadhus keep this vow, the Digambar monks, who roam about, always alone, without clothes, without even vessels to eat from, and the Svetambar Sadhus with their scanty clothes and equipment, who will not accept but what they can use at a time, the acceptance of money being, of course, strictly forbidden.

After having reached a certain standard of firmness in the keeping of Sarva-Virati, and of religious learning too, a monk can climb up to the next step of discipline, the *Parihara-Visuddhi Charitra*, which can be reached by undergoing certain practices requiring a high degree of self-control and firmness. It is prescribed that always groups of nine monks should devote eighteen months to these practices, changing places with one another in the alternate performing of austerities, and service, in obedience to a self-elected Guru. During these eighteen months, the discipline to be observed

is so strict that it would e.g. be forbidden to take any care of one's body even in the case of severe sickness.

The fourth standard is the *Sukshma - Samparaya Charitra*, which requires the complete annihilation of one's Anger, Pride, and Deceit, and a partial one of the fourth great passion, viz. Covetousness, of which only a small fraction is allowed to remain.

The fifth standard, the *Yathakhyata-Charitra*, demands a complete annihilation of all the four passions, and a strict Jinakalpi conduct, completely in accordance with the monastic discipline, once put in action, and promulgated, by the last Jina.

The last three standards can no more be attained by monks of the present age, in which the strength of bodily and mental constitution as required for the fulfilment of the respective rules, is no more to be found. Since the time, when all such heroic accomplishments were possible, and were indeed put in action, a great degeneration has taken place according to Jain Tradition.

The lowest standard of discipline is the *Desa-Virati Charitra* of Sravakas, the rules for which are *the Twelve Laymen Vows*, the so-called *Dvadasa-Vrata*, or, in the vernacular, the *Bara Vrata*, which play a great part in the life of the single Jain as well as that of the whole community.

Besides being, in themselves, milder than the respective prescriptions for ascetics, the Laymen Vows can be taken only with reference to not doing and not causing to be done, bad thoughts, words, and actions. Moreover, one or other of these factors, such as " not causing to be done," or " bad thoughts" etc. can optionally be left away, or instead

of taking all the vows, a selection of some of them can be adopted. Consequently, the layman who adopts the twelve vows, or some of them, is left ample freedom to fulfill all his worldly duties, and to remain in fullest concordance with worldly propriety and etiquette, even if he happen to be a judge, or a king even, or to occupy any other responsible post which requires energetic and even violent acting, in the interest of the State.

The Twelve Vratas of Laymen.

The twelve Vratas of laymen are subdivided into three parts, viz. the five Anuvratas, the three Gunavratas, and the four Sikshavratas.

The Five Anuvratas.

The five *Anuvratas*, i.e. "Small Vows," represent only a milder form of the Great Vows of ascetics.

By the *First Anuvrata*, the Sravaka promises to give up destroying, intentionally, and without purpose, the lives of harmless living beings, which are gifted with free locomotion. With reference to this formulation, it has often been said that, whereas the Sadhu practises complete Non-injury, or, expressed in the old way, twenty-twentieths of Non-injury, the Sravaka only practises one twentieth and a quarter: ten twentieths being substracted by excepting beings *without spontaneous locomotion*, as plants, water, fire, air and minerals, five further twentieths by excepting *harmless* creatures, two and a half twentieths by excepting *unintentional*, and one and a quarter twentieths by excepting *purposeless* injury. That means, of course, practically, that he is allowed self-defence, as well as such actions including injury of lower life, as are necessary for his subsistance, such as the construction of houses or wells, the

gathering of fruit and vegetables and their preparation, the use of vehicles, etc., etc.

By the *Second Anuvrata*, he promises to give up all untrue and other utterances of grossly injurious character, with reference to marrigeable women, cows, land, deposits, and false witness.

By the *Third Anuvrata*, he promises never to appropriate things ungiven, neither living nor lifeless ones, in the intention of stealing.

By the *Fourth Anuvrata*, he promises either matrimonial faithfulness to his wife, or merely renounces intercourse with the wives of others. The same does, *mutatis mutandis*, the laywoman.

By the *Fifth Anuvrata*, he promises not to keep property, lifeless or living, exceeding a certain limit, which he fixes himself at the time of taking the vow.

The Three Gunavratas.

The Gunavratas comprise certain general restrictions, canonical for the whole life-time.

The first Guna-vrata, or Dig-Vrata, limits the sphere within which the Sravaka is left liberty to move, in all, or in one or other of the points of the compass, as well as in the height and depth.

The *Second Gunavrata*, or Upabhoga-Paribhoga-Vrata, limits the classes and qualities of things to be used by the Sravaka. They are divided into two classes, viz. things which can be *used only once*, such as food, flowers, ointments, and things which can be *used repeatedly*, such as houses, clothes etc. Thus, onions, potatoes, and all kinds of bulbs and roots, are to be renounced by every orthodox

Sravaka, because they are believed to contain a greater number of lives than other parts of plants. Meat, butter, honey, and many other articles, the attainment or preparation of which is connected with gross and unnecessary injury of life, are likewise prohibited as being "*abhakshya*" i. e. uneatable. For the same reason, eating and drinking after sunset and before sunrise are interdicted. Intoxicating articles are to be avoided for reasons shown before. Besides these things which are, under all circumstances, forbidden for the Sravaka who takes this vow, there is, of course, no limit of things the use of which can be restricted or renounced. Thus, many a pious Sravaka will renounce, for life-time, tea, or some other delicacy, in which he is inclined to over-indulge, or any food that contains life, such as unboiled water, or uncut fruit, or even green vegetables in any form whatsoever, because their gathering and preparation includes more injury than that of ripe fruit or grain, etc.

On the other hand, the Vrata under consideration, also puts a limit to the number of trades and professions which come into consideration for a pious Jain layman. There are fifteen so-called "*Karmadanas*," i.e., *professions*, which a Sravaka who wants to keep the rules of Desa-Virati, should never embrace, such as charcoal-burning, letting out animals or vehicles, gardening, agriculture, trade with ivory, alcohol, poison, slaves, etc., oil-pressing, etc. This restriction is of great importance for social life, because it shows e.g., why there are so few Jain agriculturists, and why, on the other hand, the Jains of to-day are, nearly all, bankers, jewellers, dealers in cloth, corn, and similar harmless goods, and why they use to look with a kind of contempt down on the tanners, shoe-makers, dyers,

gardeners and representatives of various other trades more or less connected with injury.

The *Third Guna-Vrata*, or Anartha-Danda-Vrata, forbids certain harmful actions not included in the First Anu-Vrata, viz., 1. Cherishing evil thoughts, 2. Indulging in alcoholic, sexual, and emotional inebriation, as well as in bad talk, or in defamation, 3. practising injury, and 4. giving suggestions concerning sinful actions to be done by others. This Vrata is of great practical import, because he who keeps it, cannot possess domestic animals, nor do agricultural nor gardening work, nor see a performance in a circus, elephant fighting, etc.

The Siksha-Vratas.

The *Siksha-Vratas* are vows with reference to certain religious performances or actions to be done, throughout one's life, in regular intervals, the duration of which one fixes at the time of taking the Vratas.

The *First Siksha-Vrata* is the Samayika-Vrata, by which the Sravaka promises to perform, in certain intervals, the "Samayika-Kriya". The latter consists in sitting down, under the performance of certain formalities, for about forty-eight minutes, on a clean carpet, having put on clean clothes, and keeping one's mind concentrated on some religious activity, such as reading a religious book, discussing religious subjects, meditating etc. For the duration of this time, the Sravaka vows to give up doing, and causing to be done, evil thoughts, words, and actions, nearly coming up to the moral standard of an ascetic for the time being.

By the *Second Siksha-Vrata*, or *the Desavakasika-Vrata*, he promises daily to fix a new limit within the

limits fixed by the First, or those fixed by the Second Gunavrata, regulating the narrower limits in accordance with his daily requirements. The daily limitation of the things appertaining to the second Guna-Vrata is, generally, done with reference to fourteen stereotype points, viz. food containing life, kinds of food, the "Vikritis" (viz. milk, curds, ghee, oil, molasses and certain fried things), then the quantity of food, betel, clothes, shoes, bedding, bathing; ointments, flowers, vehicles, sexual intercourse, and the sphere of moving.

By the *Third Siksha-Vrata*, the Paushadha-Vrata, the Sravaka promises to live, for a certain period, one day or longer, the life of an ascetic. The Paushadha Kriya affects four things, viz. food, bodily care, sexual intercourse, and professional activity, which should be limited or given up respectively, for the period fixed. It is being performed generally in special Paushadha Shalas, or in the Upasrayas, under the surveyance and assistance of ascetics of the sex of the performer, and under special formalities.

The *Fourth Siksha Vrata* is the Atithi-Samvibhaga-Vrata. The Sravaka who takes it, promises to serve and feast, at certain intervals, Jain ascetics who approached him in the prescribed way. To-day, it is, in the Svetambar sect, very often replaced by the obligation to spend a certain amount of money every year, for the best of the *Seven Fields* viz. the male and the female ascetic, the layman and the laywoman, the statue of a Jina, the Temple of a Jina, and religious education, including literature, etc.

Each of the twelve Vows contains five *Aticharas*, i.e., it enumerates five actions, the forbidden character of which partly is clear from the wording of the chief rule itself, and

partly can be inferred from its wider sense, such as e.g., the actions of binding, beating, mutilating, overburdening, and starving living beings, in the case of the First Anuvrata; or the actions of buying stolen goods, inducing thieves to steal, transgressing the boundaries of inimical kings, using false weight and measure, and dealing with adulterated or imitated things, in the case of the Third Anuvrata.

By doing actions enumerated as Aticharas, a Sravaka does not break the vow in the proper sense, it is true, still he makes himself guilty of acting in contradiction to Laymen Ethics, and is liable to atonement.

III. Nirjara.

After having had a glance on the rules of Samvara, as they are handed down by Jain Tradition, it is time to proceed to a short inspection of those of Nirjara, or better: those of *Sakama Nirjara*, or Intentional Consumption, of Karma, because *Akama Nirjara*, or Unintentional Consumption, has only little to do with ethics proper. Akama Nirjara, on the contrary, is, *per se*, rather fit to contribute to fresh Karma being bound, because, by making the individual suffer the hardships predestined by its former Karmas, it indirectly procreates certain reactions, by which new Karma must be attracted. Only in so far as the individual determines not to give way to such reactions, but quietly and willingly undergoes what is imposed on him, i.e. in so far as Akama Nirjara would, thus, involve the attitude of Samvara, it may be said to overlap on the field of Ethics.

Sakama Nirjara, on the other hand, is an ethical idea *per se*. It designates the undergoing of self-imposed hardships, by free determination, motivated purely by the desire

to proceed, thereby, on the path leading to the last metaphysical aim. Sakama Nirjara not only leads to, but also presupposes, Samvara, because the determination to undergo self-imposed hardships, is not possible without a high amount of self-control.

While fixing the kind, intensity, duration etc. of the hardships to be undergone, the individual must take care lest, by undue violence done to the frail body as well as mind, an opposite result be produced, consisting in a worried and confounded mental activity, or a kind of impure, grievous meditation, which would rather help to attract fresh Karmas. He who keeps all such precautions in mind, while endeavouring for Sakama Nirjara, can be said to practise genuine austerity, in the true sense of the Jina.

The Jain Scriptures distinguish twelve kinds of austerities, as the expedients of Nirjara, grouped together under the two headings of "Exterior Austerities" and "Interior Austerities".

Exterior Austerities.

Exterior Austerities are the following :

1. *Anasana,* i.e. complete abstinence from all kinds of food, for a period fixed by the individual beforehand. There are various forms of this austerity, from abstention for several hours up to fasts of more than a month's duration, during which latter, the fasting person generally reserves to himself the right of drinking boiled water during day-time.

People who are hopelessly sick, or on the verge of the grave for any other reason, sometimes take the vow of life-long abstinence from food. This form of dying is called

"*Samlekhana*" or (*Sallekhana*). This used to be more frequently resorted to in the heroic olden times, when, according to Jain Tradition, Sadhus, taking the great determination, placed themselves upright, motionless, assuming some special posture, in some lonely place in the jungles, vowing not to stir voluntarily, but to hold out, till exhaustion would throw them to the ground, and death put an end. This mode of dying is known under the name of "*Padapopagamana*", i.e "assuming the state of a tree".

2. *Unodarika Tapa*, i.e. reduction of one's food below the quantity required, for an optional number of meals.

3. *Vrittisankshepa*, i.e. renunciation of certain kinds of food, or of food available in certain localities, or at certain times, or under certain circumstances, for an optional period. This form of renunciation is only of small practical value for the layman, who can arrange for his own meals, their time, place etc., whereas it plays a considerable part in the life of the ascetic, who is completely dependent on circumstances in getting his food.

4. *Rasatyaga*, i.e. renunciation of the "Vikritis", of which four, as we saw before, viz. meat, butter, honey, and alcohol (the so-called "Great Vikritis") are prohibited completely, whereas the remaining six, viz. milk, curds, ghee, oil, molasses, and certain fried things, can be renounced in an optional measure, as far as there are no fixed prescriptions for certain special forms of austerities.

5. *Kayaklesa*, or mortification of one's body, consists in sitting or standing, for a certain time to be fixed, in one or other of the various Asanas, or ascetical postures, which play such a great part in the rites of certain Hindu

Sects. With the Jains, the most frequent postures are the *Kayotsarga posture*, i.e., the standing with one's heels nearly touching each other, and one's arms hanging loosely down, without coming into contact with the body, and the *Padmasana posture*, i.e., sitting with crossed legs in a particular way. Certain particular forms of austerities require the ascetic to stand in the Kayotsarga posture for a whole night or longer. Also in the rites of the Sravakas, the two Asanas are frequent.

6. *Samlinata*, i. e. withdrawing one's senses from all impure objects, particularly by avoiding to stay longer in closer connection with persons and even animals of the other sex, or by trying to suppress one's passions and to reduce one's activities, except such of a ritualistic nature.

Interior Austerities.

1. The first of the interior austerities is the *Prayaschitta*, i.e. Atonement for transgressions. It is composed of ten different elements, viz. (a) *Alochana*, i. e. confession before the Guru, (b) *Pratikramana*, i. e. repentance, which includes the promise strictly to avoid the respective transgressions in future, (c) *Misra Prayaschitta* i.e. a combination of the two elements, (d) *Viveka*, i. e. renunciation, (e) *Kayotsarga*, i. e. stopping, as far as possible, the activity of one's body, (f) *Austerities*, (g) *Chheda*, i. e. the partial cutting of one's seniority, (h) *Mula Prayaschitta*, i. e. the complete cutting of the latter, (i) *Anavasthapya Prayaschitta*, i. e. the complete cutting of the seniority, and delaying, for a long period, a repetition of the Great Initiation, (j) *Paramchita Prayaschitta*, i. e. exclusion from the order for twelve years.

2. The second interior austerity is *Vinaya*, i. e. appropriate behaviour with reference to study, to one's

fellow-ascetics, to the ritualistic and ethical rules, to one's Guru, etc.

3. *Vaiyavrittya*, i.e. unselfish service, corresponds, to some extent, to the idea of Bhakti in Hindu Religion. Vaiyavrittya, or Veyavachcha, as it is generally called, with its old Prakrit name, is to be rendered to one's superiors by rank and seniority, to sick fellow-ascetics, or such engaged in austerities, to young ascetics, to one's closer or wider ascetical community, and to the Sangha, the general community.

4. *Svadhyaya*, i.e. Study, viz. teaching and learning, discussing, repeating, meditating upon, and preaching on religious matters.

5. *Subha-Dhyana*, i.e. Pure Meditation, which is either *Dharma-Dhyana*, i.e. Religious Meditation, or *Sukla-Dhyana* i.e. Bright Meditation, which latter is distinguished by its faultless purity and its profoundness. Both the kinds of Pure Meditation have various sub-divisions. A description of them would, however, form a whole chapter in itself.

6. *Kayotsarga*, which occured already as one of the kinds of Prayaschitta. The ascetic practising the Kayotsarga austerity either gives up the society of his fellow-ascetics and roams about, alone and naked, as a Jinakalpi Sadhu, or he takes the vow of Samlekhana, or tries to give up all passions, and thereby opens the way for a complete annihilation of all his Karma.

It is not necessary to add that many of the austerities described can well be practised by laymen too, who, indeed, enthusiastically undergo austerities of incredible rigour,

vying with the saintliest of their ascetics. The most popular of all austerities are, with reference to laymen: Anasana, Vrittisankshepa, Rasatyaga, and Vaiyavrittya, in the practice of which much tranquil heroism is displayed.

III. SOMETHING ON THE RITUALISTIC SIDE.

It is evident that the shape in which the ethical prescriptions of Jainism have come down to us, is not a pure one, but many of them contain a distinctly formal element, such as the Samayika Vrata of Sravakas, the Parihara Visuddhi Charitra of Sadhus, or the sub-divisions of Prayaschitta do, so that one might doubt whether they should not be counted as *ritualistic* rather than *ethical* rules. But the arrangement in which they are handed down, leaves no doubt that Jain Tradition wants them to be counted as ethical rules.

Many of the rules, which could be given here only in their original, simple form, have undergone a process of extension and complication, in consequence of which the ritualistic element has been put still more in the foreground. This is the case, e.g., with the *Atithi-Samvibhaga-Vrata* (the 12th Vow of Sravakas) which is, at present, generally taken in the form that the Sravaka performs the action of serving and feasting the "atithi," i.e. the begging Sadhu, after finishing certain austerities, and under certain formalities. It can also be observed with reference to the *Samayika Charitra* of ascetics, for which a Sadhu is not counted fit, unless the process of "Lunchana", i.e., plucking out of the hair of his head, has been performed, nor is he counted a full ascetic afterwards, unless he allows this process to be repeated at least twice every year, or, at a higher age, once a year. Another example is the *Kayot-*

sarga austerity, which is, at present, necessarily connected with the Kayotsarga posture.

Still, there is an extra chapter, in which all such prescriptions are summarized from the formal, i.e. ritualistic, stand-point. It is called the chapter of the Avasyakas, i.e. necessary ritualistic actions, which are to be performed daily, at least by ascetics. The Avasyakas stand in closest correlationship with the ethical system. Therefore, and also on account of their fundamental importance for the whole life of the Jain, they shall be enumerated here.

The Six Avasyakas.

1. The first of the six Avasyakas is the *Samayika*, which the Sadhu practises both *fully and permanently* by observing Sarva-Virati, and by thus living up to the standard of Samayika-Charitra. The layman performs it either *permanently, but partially*, by observing Desa-Virati; or *nearly fully*, but only for a *limited period*, by performing the Samayika-Kriya described under the Samayika-Vrata.

2. The second Avasyaka is the *Chaturvimsati-Jina-Stava*, i.e., the praise of the twenty-four Jinas of this period, who are the ethical ideals of all Jains. It has not the purpose of pleasing them, because nothing, neither praise nor its contrary, would be able to change their equilibrium of mind, or to induce them to reciprocate; but, by their praise, the devotee can purify his thoughts, and acquire firmness and faith in his striving after Moksha. With the idolater-sects, who have always been prevailing in number, the praise of the Jinas often forms part of a Pooja-ceremony, or of other functions, which, however, differ much with the different sects and sub-sects.

3. The third Avasyaka is the *Vandana*, i.e., the ceremonial and humble greeting of the spiritual teacher, which has likewise various forms with the different sects. In the Svetambar Sect, three forms of Vandana are known, viz. the *Phitta-Vandana*, i.e., greeting by placing one's folded hands on one's forehead, when meeting the Guru on the way, and at other occasions when there is no time for the usual greeting ceremony. This is the *Thobha-Vandana*, which consists in a repeated bowing down to the earth, so that knees and forehead touch the ground, under recitation of old Prakrit formulas and other formalities. The third form is the *Dvadasavarta Vandana*, which demands the performance of a complicate ceremonial, and is, at present, restricted to certain special occasions.

4. The fourth Avasyaka is the *Pratikramana*, i.e., the formal repentance of all transgressions, connected with a full confession, in the presence of the Guru or his representative. It has various forms with the different sects. The Scriptures speak of a five-fold Pratikramana, the different forms of which are practised every morning, every night, every fortnight, every three months, and every year, by way of confessing the transgressions committed in the preceeding period. It is worth noting that the Svetambars have certain stereotype lists in which all the transgressions a Sadhu and a layman can possibly commit, are enumerated in full details, and which have to be recited regularly. With the Svetambars, the two daily Pratikramanas form the main rite of the day, with which all the other Avasyakas have become so intimately connected, that a separation would be impossible: "to perform Pratikramana" means, with them, "to

perform the Six Avasyakas in their stereotyped combination."

5. The fifth Avasyaka is *the Kayotsarga*, i.e. the Kayotsarga austerity, as described before, generally performed by the way of meditating, while standing motionless, in the Kayotsarga posture. At present, it is often performed in a sitting posture, too. The duration of each Kayotsarga must be fixed before, and the time minutely kept.

6. The last Avasyaka is the *Pratyakhyana*, i.e. a formal vow taken in the presence of the Guru with reference to any kind of restriction or renunciation to be performed. The Mahavratas and Anuvratas are Pratyakhyanas too, it is true, and so are the other Vratas of Sravakas likewise. But as Pratyakhyana-Avasyaka in the narrower sense, only such vows as are adopted for a short period are usually counted. There are various kinds of Pratyakhyanas, differing with reference to the object of renunciation, to its duration and formalities. A man can solemnly renounce the society and help of his fellow-ascetics, if he happens to be a Sadhu, or he can give up all utterances of arising passions, or certain kinds of food, such as one or other of the Vikritis, or, for a certain time, all kinds of food whatsoever, or he can reduce the quantity of food, he can reduce his movements, or the territory within which to move, he can restrict or renounce his sexual activity, etc. etc.

The Svetambar Canon contains certain Prakrit formulas, which are recited at the time of "taking" the Pratyakhyana. They contain so-called *Akaras*, i. e. reservations of cases in which transgressions that happened without the fault of the vower, are not to be counted as

breaches of the vow. Thus, the Pratyakhyana of complete fasting for one or more days, e.g., takes into consideration the case that food might be forcibly put into the mouth of the devotee, or that he suddenly might become *non compos mentis*, or that the Guru might order him to eat, in order to enable him to execute some urgent work in the service of the community etc.

Whereas a Svetambar Sadhu will take at least three Pratyakhyanas every day, the Sravaka following his example, will scarcely allow a day to pass without taking at least the "Navkarsi Pratyakhyana", i. e. the promise not to take any food earlier than 48 minutes after sunrise, and the "Divasa - Charimam-Pratyakhyana", i. e. the promise not to touch any food after sunset. Sravakas who have taken the Second Gunavrata, are, of course, bound to take another daily Pratyakhyana with reference to their sphere of movement, or to the fourteen things of daily use described before.

Whereas the Avasyakas are daily functions, there is another group of formalities, which regulate the ethical conduct of the individual in stages comprising longer periods. They are called the *Pratimas*.

The Pratimas are of less practical importance, because they are, at present, relatively rarely adopted. In the Digambar Community, it is true, they act still a certain part. The *Sravaka Pratimas* are eleven in number, and form a series of austerities and performances, the standard and duration of which rises periodically, and which finally culminate in an attitude resembling monkhood.

The *Sadhu-Pratimas* are twelve in number. They form, likewise, a series of restrictions and austerities increasing in intensity, though not in duration

Ladies and Gentlemen,

This is the short outline of Jain Ethics which I wanted to place before you to-day. Though Jain Ethics is a subject which cannot possibly be exhausted in one lecture, still thus much will have become clear *that Jain Ethics is the result as well as the basis of a high standard of Human Culture:* Self-control, Non-injury, and Free Determination being its chief principles, and unselfish service, study, veneration of the really Great, purity, and sobriety being some of its categorical demands.

It is a matter of great satisfaction that this time-honoured culture has not died out as yet: but is being carefully preserved by a community of enthusiastic ascetics as well as laymen, who, though small in number, still act an important part in Indian Society, especially in the North and West of India, by the esteemed position that many of its individuals occupy, and, last but not least, by the admirable way in which Modern Ascetics have understood to be active in the service of their faith, without transgressing the narrow limits of their monkhood.

I am, myself, deeply indebted to several of the venerable Svetambar Sadhus, especially late Shastravisharada Jainacharya *Vijaya Dharma Suri*, and his successor, Acharya *Vijayendra Suri*, for having enabled me to make a long and profound study of Jainism at the source, and I wish to thank him and his group of learned Sadhus most heartily, and to give expression to the hope that a long life may be granted to him and his Sadhus, to his spirit of benevolence, and to the noble culture of the Jainas too.

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